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bers. Brentano mentions the fact that some of the guild statutes of the sixteenth and seventeenth centuries provided that "no journeyman was to work with a non-member." Webb declares that in England the closed shop is "coeval with trade unionism itself." The typographical unions in this country almost from the first have opposed "rats." The Journeymen Cordwainers of the City of New York "was probably the first labor organization to adopt a constitution (1805) openly asserting the principle of exclusion and applying it to all non-members." Dr. Stockton discovers three fairly distinct periods in the history of the movement in America. In the first, 1794-1870, the closed shop was maintained by local unions which did not coöperate with each other in regard to the exclusion of the non-unionist. From 1870 to 1901, many national unions made the maintenance of the closed shop a national policy, and locals coöperated with each other. After 1901, the unions faced the bitter opposition of well organized employers' associations.

It is pointed out that the terms "closed shop" and "open shop" have lost their original significance. The closed shop originally meant a shop closed to union men; an open shop was one "opened" to union men. "From 1890 until the present time the older terminology has gradually been superseded by the new." The writer holds with Mr. John Mitchell that the closed-shop policy represents more than a "passing phase" of unionism. But, to the reviewer, the closed-shop policy seems to be essentially one adapted to an era of small-scale industrial organization. Will the industrial type of unionism which is now rising into prominence emphasize the closed-shop policy?

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Making Both Ends Meet: The Income and Outlay of New York Working Girls. By SUE AINSLIE CLARK and EDITH WYATT. (New York: The Macmillan Company. 1911. Pp. xii, 270. \$1.50.)

Here, in interesting, popular form, are presented the stories collected during an inquiry carried on by the Consumers' League of New York to ascertain the relation between the income and outlay of self-supporting women workers. Since the data were not suitable for tabulation, the writers have wisely refrained from attempt-

ing statistical tables. The book is straightforward, unpretentious and honest. It is avowedly *ex parte*—a statement of the case for the underpaid working-girl, and an argument for the reforms which the Consumers' League has long advocated.

As the title indicates, the book deals with the relation between the earnings and expenditures of women in New York who work for low wages. The purpose of the writers was to present the situation, not of the well-paid, successful working-woman who is able to take care of herself, but of the girl who is at the bottom with little chance of rising and who still needs community protection. The individual struggles of the girls whose stories were most convincing and appealing are recounted in detail. A long, sad procession comes before us, Annas, Katies, Therasas, Natalyas—there are so many of them—sales-girls, shirtwaist and coat makers, milliners, fur sewers, laundry workers, and girls employed in a variety of unskilled occupations. The newly arrived immigrant girl at one extreme, ignorant but competent; the broken widow, American-born, ignorant but incompetent at the other. They are vivid human stories filled with the hopes of the young, the fears of the old, with starved and drudging days, with deprivations and eager longings, with common sacrifices and temptations. The same story, however, is met over and over again—the story of making both ends meet, by eating little when work is in hand, and by eating less when work is scarce; by walking long distances to work in order that precious car fares may be saved; by spending tired nights washing and ironing to save laundry bills. In spite of the struggle, the stories show that often these girls cannot make both ends meet and are trusted and helped by landladies and friends as poor as themselves. When one reads of the generosity, the eagerness of life in the midst of so many hardships, one recalls the old lines, “only the poor are good to the poor and it is left for those who have little, to give those who have less.”

The unity of the discussion is disturbed and the book is made somewhat miscellaneous and scrappy, not merely by the fact that the work is the result of a number of different hands, but by the introduction of three not closely related chapters: Chapter III on The Shirt Waist Makers' Strike, Chapter V on the Cloak Makers' Strike and the Preferential Shop, and Chapter VII on Scientific Management as Applied to Women's Work. The chapter on

Laundry Work, perhaps the most interesting in the book, is composed of reports by different special investigators.

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The Labor Question. By WASHINGTON GLADDEN. (Boston: The Pilgrim Press. 1911. Pp. 209. \$.75.)

This little book is a collection of five essays recently published in the "Outlook." It expresses the benevolent or Christian-bourgeois viewpoint in respect to labor organizations and controversies: present social arrangements are at bottom sound; modern industrial development has, however, placed the individual laborer at a disadvantage in bargaining; unions are necessary to redress the balance and keep wages and conditions of employment from degeneration; their essential function, therefore, is collective bargaining; thus functioning, they work toward the completion of democracy—the ideal state wherein good-will, justice and harmony will prevail as the results of a universal balance of power among the social classes. Further, it is argued that this ideal consummation is at present retarded by the feudalistic attitude of employers, which begets class hostility and the current evils of unionism—petty working rules, opposition to prison labor, restriction of output, violence, sympathetic strikes, the secondary boycott, etc. It could be indefinitely forwarded by a frank recognition of the right of the workers to organize and bargain collectively and a friendly attitude toward this action. Let employers adopt this attitude and unionism would become universal, the closed shop controversy would disappear, the demands of the men would be moderate, arbitration would be universalized and harmony attained through honorable, just, and fair dealing.

The book is a doublesided plea for such dealing and a defense of church action in the attempt to secure it. Grant the fundamental social viewpoint of the author and his argument and conclusions are sound. There are those, however, who would seriously question the possibility, under the existing industrial organization, of securing agreement between employers and workers in regard to the fundamental concepts "justice" and "fairness," and thus of attaining a harmonious balance of industrial power. Herein, if anywhere, is the weakness in Dr. Gladden's position.

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